

and the dearth of Gospel ministrations in others. The same difficulty has been felt in England, and a conference was recently called by the Congregational Union,—ever liberal and co-operative,—for consultation on the subject, all non-conforming bodies being invited. The Wesleyans, however, came not ; nor any other body of Methodists ; nor the Presbyterians ; in short, no one but the Baptists, and the two parties soon got into the water ! So that the meeting ended as it began. We are more sorry than surprised. Some suggestions for a mutual understanding of the same kind have been thrown out here. But we have never been able to see how a plan could be worked out in detail. No one questions the desirability of the end : but every one thinks that others ought to give way.

The *Advance* proposes, as a solution of the “religious difficulty” in Public Education, that the State shall take charge only of the elementary schools ; leaving churches to provide colleges and the academies (or high schools) that feed the colleges, without aid from public funds. Thus, it argues, a plain common education will be secured for the masses of the people ; and this, being necessary for the discharge of their duties as citizens, may lawfully be provided for by taxation, while the religious element can be supplied at home ; and, at the same time, instruction in the higher departments, in which religious differences come into view, can be provided by each body according to its own pleasure. We cannot say, however, that the plan meets all the difficulties of the case, in our judgment. The “religious” educationist may urge that the children of the masses need the same spiritual instruction as those of the more wealthy classes. And on the other hand, the objections to cooping up the youth of each denomination in a college of their own are very strong ; union is more possible than extremists fancy ; and such a plan puts the members of smaller bodies, and of no denomination, at a great disadvantage. Think it out again, brother.

Hon. A. Kinnaid, M.P., and Rev. J. H. Merle D'Aubigné have issued proposals for a Union in Prayer in May, 1872, by Evangelical Christians throughout the world, for these special objects—The Reformed Churches, the Conversion of Roman Catholics,—Particular Countries, and Mission Fields. They propose the week beginning Sunday, 19th May. As a special encouragement to such prayer, they cite events which have taken place to the discouragement of Romanism, since a similar union for prayer in December, 1869, during the sittings of the Council of the Vatican.

The death of Professor Maurice has called forth the kindly notices which such an event usually elicit. He was, however, deserving of high praise, as an able, honest and devout man. He brought out, in his teachings, some neglected aspects of truth : yet he failed to do justice to the Evangelical System. There was always a mistiness in his conceptions.—Dr. McLeod Campbell is also gone, and those who knew him best speak very warmly of him. Such men as these, and Dr. John Young, who suffer for their belief, are never to be spoken of with personal bitterness. But on the other hand, it must be remembered that their personal virtues do not prove their opinions to be right.

Literary Notices.

Rain upon the Mown Grass, and other sermons, by Rev. Samuel Martin, of Westminster Chapel, have appeared in a cheaper edition. (London : Hodder & Stoughton.) Mr. Martin is a man that must be seen and heard before his power